

Taweez Latkana Jayiz Nahi Hai!

**Jadu Ke Bachaou Ya Ilaaj Ki
Garz Se Taweez Latkana.**

**By: Hafiz Imran Ayub Lahori
Hafidahullah.**

**Romanised By: Syed
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بسم الله الرحمن الرحيم

Farmaan E Nabawi (ﷺ) hai ke:

(من علق تميمة فقد اشرك)

"Jisney taweez latkaya us ney shirk kiya."

(Sahih: As-Silsilahtus Saheeha (496) Sahih Jamia Al-Sagheer (6394) Musnad Ahmed (4/156) Shoaib Arnoot ney is ki sanad ko qawi kaha hai (Al-Mausuaatul Hadees (17422)

Ek doosra farmaan you hai ke:

(ان الرقى والتائم والنولة شرك)

"(Shirkiya) mantar, taweez aur muhabbat paidaa karne ke amliyaat Shirk hai."

(Sahih: As-Silsilahtus Saheeha (331) Sahih At-Targheeb (3457) Abu Dawood (3883) Haakim (4/241)

Hazrat Abu Basheer Ansari (Radhi Allahu Anhu) ka bayaan hai ke main ek safar mein Nabi (ﷺ) ke saath tha, Aap (ﷺ) ney ek qasid ke zariye hukm bhijwaya ke "kisi ount ke galey mein taa'nt ka koi haar rehne na diya jaye" ya Aap (ﷺ) ney farmaya ke "jahan kisi ount ke galey mein kisi qisam ka haar nazar aaye usey kaat diya jaye." (Bukhaari (3005) Muslim: Kitabul Libaas, Musnad Ahmed (5/216) Abu Dawood (2552)

Kuch ahle ilm Qur'aani Taweez ko jayiz qarar detey hai lekin darj zail woojohaat ki bina par is se bhi bachna hi behtar hai:

- Taweez latkaney ki mumaniyat umoomi hai, is mein kisi cheez ki khususiyat ki koi daleel nahi hai.
- Qur'aani taweez kal ko ghair Qur'aani taweez pehanney ka bhi zariya ban

saktey hain.

- Baitul'Khala (mubashirat, ahtelaam aur janabat aur haiz wa nifaas) wagera mein bhi Qur'aani aayaat ke taweez saath hi honge (jis se yaqeenan Quran ki be-hurmati hogi)

- Quran se shifa hasil karne ka ek khaas tariqa hai aur wo yeh hai ke usey padh kar mareez par dum kiya jaaye, lehaza is aamal se tajawuz nahi karna chahiye. (Usool Ul Emaan Fee Zu'a Al-Kitaab Wa Al-Sunnah (Safa: 47))

(Ibraheem Nakhayi Rahimahullah) bayaan farmatey hain ke Sahaba e Kiraam (Radhi Allahu Anhum) Qur'aani aur ghair Qur'aani har qism ke taweez ko napasand farmatey they. (Musannaf Ibne Abi Shaiba (23933), (7/374))

(Allamah Shams Ul Haq Azeem Aabadi Rahimahullah) inhune naql farmaya hai ke Qazi Abu Bakr Al-Arabi Rahimahullah jamia tirmidhi ki sharah mein farmatey hain: "Quran ko (taweez ki surat mein) latkana sunnat tariqa nahi, balke latkaney ke bajaye sunnat yeh hai ke usey padh kar nasihat haasil ki jaaye."
(Awn Al-Mabood (10/250))

(Shaykh Ibne Baaz Rahimahullah) Qur'an E Kareem ya jayiz duaon ke taweez ke mutalliq ahle ilm ka akhtilaaf hai, lekin sahih baat yeh hai ke yeh taweez bhi do wajhe se na-jayiz hai, ek yeh ke mumaaniyat ki ahadees mein umoom hai jo Qur'an aur ghair Qur'an dono tarha ke taweez ke liye aam hain, doosrey yeh ke zariya e shirk ki rok thaam (bhi zaroori hai) kuyn ke agar Qur'aani taweez ki ijaazat dey di jaye tou nateeja yeh nikleyga ke is mein doosrey taweez bhi mil jayengey aur you shirk ka darwaaza khul jayega, aur yeh baat maloom hi hai ke shirk aur gunhaa ke tamaam zariye ko rokna shariat ke ahem qawaaid mein sey hai. (Kitaab Ad-Dawah (Safa: 20))

(Shaykh Ibne Uthaymeen Rahimahullah) Qur'aani taweez sey rokney waalon ki baat hi haq sey ziyada qareeb aur sahih hai kuyn ke aisa karna Nabi ﷺ sey saabit nahi, jab ke saabit yeh hai ke mareez par (Qur'aani

aayaat aur masnoon wazayif ke saath) dum kiya jaye, lekin agar aayaat aur duaaon ko mareez ki gardan mein latkaya jaye, ya bazu par bandha jaye ya takiye ke neechey rakhwaya jaye tou yeh tamaam kaam na-jayiz hain kyun ke inka koi saboot maujood nahi. (Majmu Fatawa Ibne Uthaymeen (1/139))

(Shaykh Saleh Al-Fauzaan Hafidahullah) Sahih rai yeh hai ke Qur'aani taweez latkana bhi mana hai, Shaykh Abdur Rahman Bin Hasan aur un sey pehley Shaykh Sulaimaan Bin Abdullah ney bhi is rai ko tarjee di hai. (Iaanatul Mustafeed Sharah Kitabut Tahweed 1/142))

» Yahan yeh bhi yaad rahe ke Qur'aani taweez latkaney ka mazeed nukhsaan yeh hoga ke:

- Allah(ﷻ) ko masaib wa takaleef door karney waala samhjney ke bajaye taweez ko sab kuch samhj liya jayega,
- Bimaari mein Allah(ﷻ) sey dua mangney ya tabi ilaaj maalij karney ke bajaye mehaz taweez hi par aitemaad kar liya jayega, halanke shariat mein bimaar ko Allah(ﷻ) sey duayen mangney aur tabi ilaaj maalij karney ki targheeb dilaayi gayi hai,
- Taqdeer par emaan ke bajaye yeh yaqeen kar liya jayega ke taweez taqdeer bhi badal sakta hai.

Yeh mehaz imkanaat hi nahi balke jahan bhi taweez latkaney ki ijaazat di gayi hai wahan par yehi surat e haal hai ke log Allah(ﷻ) sey dua mangney aur masnoon azkaar o wazayif ki paabandi karney ki bajaye mehaz takiye ke neechey taweez rakh leyna ya usey paani mein ghol kar pi leyna ya usey bazu par bandha leyney ko tarjeeh deyte hain, aur is tarha dua jaisi azeem ibadaat aur haqiqi wa sharayi tareeqe e ilaaj sey bhi mehroom ho jaatey hain, is liye bila-shubah jadu ya kisi bhi marz sey bachao ya ilaaj ke liye taweez latkaney ki ijaazat deyna durust nahi balke is ke baraks logon ko taweez utaar ney ki dawat deyni chahiye...

[Kitaab: Jadu Jinnaat Sey Bachao Ki Kitaab. Taleef: Hafiz Imran Ayub Lahori (Hafidahullah) Safa: 73-75]

Wazahat: Yeh article tayyar karne mein har tarha ki ghalti sey bachne ki puri koshis ki gayi, phir bhi insaan sey ghalti tou hoti hi hai, iska zimmedaar main (syed ibraheem salafi) hu, Shaykh ki ijazat sey yeh nahi likkha gaya lehaza is mein kisi bhi qism ki ghalti ke zimmedaar Shaykh nahi hai, kisi qism ki ghalti nazr aaye tou zaroor bataye.
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